philippine studies

Ateneo de Manila University • Loyola Heights, Quezon City • 1108 Philippines

The Voice of the Iglesia ni Cristo: 1951-1961

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Philippine Studies vol. 9, no. 4 (1961): 651—665

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Survey

The Voice of the Iglesia ni Cristo: 1951-1961

In an article in PHILIPPINE STUDIES[1] some years ago, an attempt was made to present a summary of the information available at the time concerning the *Iglesia ni Cristo* and its chief organizer, Mr. Felix Manalo. Reliable sources of such information were then and are still today decidedly limited. The *Iglesia's* own publications are not easy to obtain. Even the Filipiniana section of the National Library, as far as can be ascertained, contains no copies of the *Iglesia's* official organ, PASUGO. It will not be labor lost, therefore, if in the following pages we endeavor to summarize briefly information gathered from a survey of the issues of PASUGO which appeared during the ten-year period, 1951-1961.

PASUGO: TITLE AND PURPOSE

PASUGO made its first appearance as a monthly magazine in February 1939 and was published every month thereafter until December 1941[2] Publication was then suspended indefinitely as a result of the outbreak of World War II in the Philippines and was not resumed until January 1951. Since that time the magazine has appeared regularly every month. The present survey is restricted to the post-war issues.

[1] PHILIPPINE STUDIES III (1955), p. 19-42.

[2] PASUGO, January 1951, page 3; February 1955, page 1. As indicated in the text, the present survey is restricted to the post-war issues, all of which were available to the writer except those of January-May 1960.

The title of the magazine, PASUGO, is a Tagalog word which means "message" or "communication" or, more precisely, "a communication conveyed through a messenger."[3] Mr. Manalo himself is frequently called the "sugo" or messenger.

In the opening paragraph of this article PASUGO was referred to as the *Iglesia's* "official organ." The designation seems justified. On the editorial page of every issue it is described as *Tinig ng Iglesia ni Cristo sa Kapulang Pilipinas* (The Voice of the Church of Christ in the Philippine Islands). The purpose of the magazine, according to its own affirmation, is to spread information concerning the basic beliefs of the *Iglesia*. "Whoever wishes to know the doctrines of our faith should read PASUGO."[4] Advertisements which appear in its pages from time to time confirm this official status. The content of these advertisements is in one respect surprising. For although *Iglesia* preachers and writers frequently protest that the Bible is their sole source of doctrine and authority — and reproach Catholic writers for recommending the study of the catechism rather than that of the Bible[5] — nevertheless PASUGO advertisements exhort members of the *Iglesia* who wish to know the true teaching of God and of the Lord Jesus Christ to read, not the Bible, but PASUGO. Thus for example every issue during the year 1954 carried the following notice:

MAGBASA KAYO NG PASUGO

Kung nais ninyong makaalam ng mga tunay na doktrina ng Diyos, ng Panginoong Jesucristo at ng mga Apostol, inaanyayahan namin kayong magbasang palagi ng magasing ito na siyang tanging naglalathala ng dalisay na Ebanghelyo.

READ PASUGO

If you wish to know the true doctrines of God, of the Lord Jesus Christ and of the Apostles, we invite you to read regularly this magazine which is the only one which publishes the pure Gospel.

FORMAT, PRICE AND CIRCULATION

In size, PASUGO is roughly 9 × 12 inches, slightly larger therefore than the American magazine, TIME. It averages

[3] PASUGO, February 1958, page 1.

[4] *Ibid.*

[5] PASUGO, July 1960, pages 17-18.

40 pages per issue. For the first two years (1951-1952) the language in which its articles were written was exclusively Tagalog. Since May 1953, however, a short section in English has been a fairly regular feature. During the period under survey there were also a few articles in Ilocano and at last one in Pangasinan.

Despite fluctuations in the value of the peso, the magazine through good times and bad has been selling for 35 centavos a copy of four pesos for a year's subscription. For one brief period, while it was being printed by Anatolio & Co., the price dropped to 30 centavos a copy or ₱3.50 a year.

Almost as unfluctuating as its price has been its circulation. The Sworn Statement required by the Bureau of Posts and published twice a year in the pages of PASUGO furnishes the following statistics. For its first post-war issue, PASUGO printed 10,000 copies. On page 31 of the issue for *Marso* 1951 we read:

...total number of copies printed and circulated of the last issue, dated January 1951:

1. Sent to paid subscribers	4
2. Sent to others than paid subscribers	9,996
Total	10,000

The highest circulation recorded in the Sworn Statements during the period 1951-1961, is that found in the issue of May 1953, page 40. It declares that the

...total number of copies printed and circulated of the last issue, dated March 1953:

1. Sent to paid subscribers	None
2. Sent to others than paid subscribers	13,000
Total	13,000

The latest statement available, PASUGO, May 1961, page 18, lists the number of copies sent to paid subscribers as 32; to others than paid subscribers, 12,368, for a total of 12,400. The magazine therefore, since it resumed publication in 1951, has averaged roughly 11,500 copies an issue, of which only a negligible percentage was sent to paid subscribers. These statistics indicate no appreciable increase in the number of PASUGO's readers from 1951 to the present time.

IGLESIA ACTIVITIES REFLECTED

The pages of PASUGO do reflect, however, a considerable increase in the *Iglesia's* building activities. In the issue of May 1961, page 40, in an article entitled, *As We Look Back*, it is asserted:

> ...we now have 24 big concrete chapels worth several millions of pesos. Very recently one such chapel magnificently stands in Lucena, Quezon. One in Batangas, Batangas, is under construction, and next to this, one will be erected in Concepcion, Tarlac. We shall also have one in San Pablo City, another in Calamba, Laguna. Next is Cavite.
>
> In preparation for other big concrete chapels we bought a lot in Iloilo City worth ₱144,000; in Balara, Quezon City, ₱125,000; in Sta. Cruz, Laguna, ₱90,000; in Antipolo, Rizal, ₱50,000; in Muntinglupa, Rizal, ₱30,000. The lot in Cavite is ₱125,000.

Further information along these same lines is furnished by a feature which the editors of PASUGO introduced in February 1954, called *Mga Balita sa Larawan* (News in Pictures). Since that time, pictures have appeared either of chapels or of worker-groups in the following localities:

> Angeles, Pampanga; Arayat, Pampanga; Artacho, Sison, Pangasinan; Baguio City; Balanga, Bataan; Bambang, Nueva Vizcaya; Baua, Gonzaga, Cagayan; Bayanbayanan, Marikina, Rizal; Bayombong, Nueva Vizcaya; Binakayan, Kawit, Cavite; Cabanatuan, Nueva Ecija; Calapacuan, Subic, Zambales; Caloocan, Rizal; Cardona, Rizal; Caridad, Cavite; Carmona, Cavite; Castillejos, Zambales; Cebu City; Cubao, Quezon City; Davao City.
>
> Floridablanca, Pampanga; Gulod, Novaliches; Hulo, Malabon, Rizal; Jackson, Culi-Culi, Makati; Jolo, Sulu; Kaingin, Bacoor, Cavite; Liliw, Laguna; Malabon, Rizal; Meycauayan, Bulacan; Naujan, Oriental Mindoro; Niugan, Angat, Bulacan; Barrio Obrero, Manila; Olongapo, Zambales; Ozamis City; Paco, Manila; Pararao, Bulatan, Camarines Sur; Pasay City; Riverside, San Juan.
>
> Sta. Ana, Manila; Sta. Barbara, Baliwag; San Francisco del Monte, Quezon City; San Jose, Occidental Mindoro; San Miguel, Bulacan; San Pablo City; Salinas, Bakood, Cavite (sic); Santol, Bigaa, Bulacan; Sariaya, Quezon; Silang, Cavite; Solis, Tondo; Tagcauayan, Quezon; Tambo, Lipa; Tarlac, Tarlac; Tipas, Taguig, Rizal; Wake Island; Washington, Sampaloc, Manila.

The statistics on PASUGO's circulation, recorded in its Sworn Statements, would incline one to believe that *Iglesia* membership has been static for some time. On the other hand,

its building activities and material expansion indicate a growth in wealth, certainly, and to some extent also in membership. PASUGO's pages, however, furnish no reliable or verifiable statistics concerning the number of the *Iglesia's* adherents. Its writers ridicule the figures provided by the national census of 1958 which allotted the *Iglesia* a total membership of 88,125; and they refer with complacency to an article in the FREE PRESS in which Manalo is reported to have claimed that *Iglesia* members outnumber all the Aglipayans and Protestants in the Philippines combined. Similarly, in the article already cited (*As We Look Back*, PASUGO, May 1961) we read: "The Roman Catholic writer sees the Church of Christ as a vital and aggressive threat which the Roman Catholic Church faces. Why so? Is it because the Church of Christ has won millions of converts, most of whom are from the Roman Church?"

But one looks in vain for statistics to support these claims of "millions" of followers. The *Iglesia*, according to its own testimony, keeps a fairly careful check on the attendance or absence of its members from church services. It should therefore have a fairly accurate record of the number of its members in the various towns, cities and provinces of the Philippines. What do these records reveal? Until some sort of verifiable figures are forthcoming *Iglesia* claims to "millions" of members may be set down as groundless exaggeration.

PASUGO'S CONTRIBUTORS

The magazine's masthead and Sworn Statements provide us with following infromation concerning the editorial board of the magazine:

Editor-in-Chief:	Teodoro Santiago	Jan. 1951-June 1952
	Teofilo C. Ramos	July 1952
	Benjamin Santiago	August 1952—
Managing Editor	Pedro Reyes Villanueva	
Business Mngr.	Eraño G. Manalo	

Contributing Editors (Manunulat). Among the names included under this heading in the course of the ten years of its publication are those of: Teofilo Ramos, Joaquin Balmores, Emiliano Agustin, Daniel Lapid, Emiliano Magtuto, Cipriano Sandoval, Lucio Silvestre.

Although PASUGO apparently is willing to accept contributions from any of the *Iglesia* members who are inclined to write, most of the articles in the magazine are the work of a handful of men. Benjamin Santiago, Teofilo Ramos and Pedro Villanueva are the most prolific with Agustin, Magtuto and Sandoval not far behind. In more recent issues especially, these men have simply dominated the magazine.

THE CONTENTS OF PASUGO

It is obviously impossible to summarize in brief the contents of the articles which have appeared in PASUGO during the past ten years. Nor shall any effort be made to do so here. A general and not altogether inadequate idea of those contents, however, may be conveyed by listing the topics under which the articles have been classified by the present writer for future reference. The classification does not pretend to be either exhaustive or in every case precise. Often enough, a single article in PASUGO touches upon several different topics and could therefore be classified in several different ways. With these reservations, we offer the following topical survey of PASUGO's contents:

APOCALYPSE 7/1-3: Several articles discuss this scriptural passage. It is principally on his interpretation of this text that Manalo bases his claim to be a divinely commissioned messenger (*sugo*) sent by God to reestablish the Church of Christ on earth.

APOCRYPHA: The Deuterocanonical Books (Tobias, Judith, Baruch, Ecclesiasticus, Wisdom, I & II Maccabees) are rejected as not belonging to the Bible.

THE BLESSED VIRGIN MARY: Recurrent articles attack our Lady's right to the title, Mother of God, ridicule the recitation of the Rosary as repetitious meaningless mumbling, as well as the Catholic practice of praying to this "dead woman" who cannot in any sense mediate for us with God since the Bible says there is only one mediator between God and men, Christ.

BONIFACIO: One article extolling Bonifacio's resistance to the Spanish Government, the Friars and the Catholic Church.

CATHOLIC TEACHINGS: This is obviously a broad, comprehensive classification and overlaps other topics. More than one hundred and twenty articles are devoted entirely or in part to a discussion of or attack on Catholic teachings. Among the doctrines impugned, usually on the grounds that they are unscriptural, are: a) the baptism of infants (only adults capable of believing should be baptized); b) baptism by pouring or sprinkling (the only valid form is baptism by immersion); c) confession, and the sacraments of confirmation and the Holy Eucharist, particularly the Real Presence; d) the Holy Sacrifice of the Mass; e) the immortality of the soul, prayers for the dead, and the existence of Purgatory; f) the doctrine of original sin; g) processions, the use of incense, candles, scapulars, etc.

CHINIQUY: The name of an apostate priest. Fifteen installments are devoted to the autobiography of this man, translated into Tagalog by P. R. Villanueva.

CHRIST: Over one hundred articles, the majority of which discuss or attack the Christian dogma of our Lord's divinity.

CHRISTMAS: December issues regularly carry articles objecting to the celebration of Christmas on the grounds that the feast was not celebrated in the primitive church nor was its celebration commanded by Christ or the Apostles. Moreover, there is no proof that 25th of December is really our Lord's birthday. Criticised too is the stress placed on the material aspects—the gift-giving, parties etc.—of the festivity to the detriment of the spiritual.

CHURCH, THE TRUE: This topic claims the lion's share of articles in PASUGO. There is, the writers affirm, only one true church; one of its principal distinguishing features is its name —the true church of Christ must bear the name, Church of Christ (*Iglesia ni Cristo*). Its only foundation stone is Christ —not Peter. Its only head is Christ—not the Pope. The Church is the Body of Christ. It is this alone which he redeemed and saved, hence entrance into it is absolutely neces-

sary for salvation; its members can rest assured of salvation, for there is "no judgment for those who are in Christ".

COLLECTIONS: At least three articles defend, with scriptural arguments, the *Iglesia's* custom of monetary collections.

CONVERT STORIES: Roughly a dozen short accounts by various individuals giving the background and reasons for their conversion to the *Iglesia.*

CROSS: Most of the articles under this heading are criticisms and condemnations of the *Cruz de Mayo* celebrations, although the Catholic practice of making the Sign of the Cross and venerating the Cross also comes under attack.

DEATH AND JUDGMENT: The salutary lessons that can be drawn from reflection on these topics.

FAITH: The faith that saves; what it is and how it is acquired; what we must believe and not believe. The last-mentioned topic includes attacks on Catholic beliefs and practices.

FASTING-ABSTAINING: The laws of the Catholic Church enjoining fast and abstinence on specified days are attacked repeatedly and stigmatized as "doctrines of devils" on the basis of I Timothy 4/1-3. This is a favorite point of attack. On the other hand, the *Iglesia's* prohibition against eating blood is occasionally defended.

FATHER: This topic shares popularity with the preceding among *Iglesia* apologists. Both the Pope and priests are branded anti-Christs and condemned as violators of divine law for using the title "Father". The attacks are based on Matthew 23/9.

GOD: Articles discuss—the meaning of the word; who is the one true God; knowledge and love of God; man's duties to God, etc. Frequently such articles include attacks on the doctrines of the Blessed Trinity and on the divinity of Christ and the Holy Spirit.

HOLY SPIRIT: Not many articles treat explicitly of the Holy Spirit. But *Iglesia* writers seem to maintain that the Holy Spirit, where it is mentioned in the Bible and does not designate simply the divine power itself, is an angelic messenger or agent of God.

HOLY WEEK AND LENT: The observance of Holy Week with all the rites and ceremonies which accompany it in the Catholic Church is attacked as something not ordained by God. No justification for it can be found in the Bible. (Exception is made of course for the "Santa Cena" which the *Iglesia* itself observes.)

IMAGES: This is another favorite subject of attack. Repeatedly the practice of venerating images is condemned as a violation of divine law.

ISAIAS 46/11—with references to chapters 41 and 43: passages from the prophecy of Isaias, which in their original context refer either to Cyrus the Great or Christ, are interpreted as having been fulfilled by Manalo.

INQUISITION: A recurrent subject used for apologetic purposes against the Church.

MAN: His responsibilities and duties to God. The New Year usually evokes reflections on this topic.

MIRACLES: True and false. The false are those to which the Catholic Church lays claim. The "falling petals of Lipa" are discussed and ridiculed, and the Catholic Hierarchy's statement passing negative judgment on the Lipa incidents quoted several times.

PERSECUTION: Usually the articles under this heading contain examples of persecution inflicted on the *Iglesia ni Cristo*, with statements to the effect that such should be expected since it was foretold that the true followers of Christ would be persecuted.

POLEMICS: This is a very broad category. Anywhere from 50 to 70 percent of PASUGO's articles could be classified under this heading, for they are either a defense of the *Iglesia* or attacks on other religions and doctrines. It is a characteristic of the *Iglesia* to let no criticism go unanswered. Catholics, Protestants, Jehovah's Witnesses all come under fire, though the Catholics are easily the most popular target.

POPE-PETER-PRIESTS: Peter was never called "pope"; his primacy is a myth. The Pope is an anti-christ who wears the

number of the Beast. Priests share the title of anti-christ with him, for on their own admission they are "other Christs", etc.

PROTESTANTS: Among Protestant leaders who figure prominently as adversaries in PASUGO articles are Dr. Sanders, former president of Union Theological Seminary, Manila, and Dr. Sobrepeña.

RELIGIOUS INSTRUCTION in public schools: This is sharply attacked as a violation of the principle of separation of Church and state as taught by our Lord—"Render to Caesar etc".

RIZAL: June and December invariably evoke articles on Rizal as the great defender of his people against the erroneous doctrines and practices of the Roman Catholic Church. Rizal's retraction is dismissed as a pious fraud. TALAMBUHAY NI RIZAL, a Tagalog translation by Tereso Clemente of Rafael Palma's PRIDE OF THE MALAY RACE, appeared in monthly installments from December 1952 to June 1959.

SALVATION: Stress is laid on the necessity of entering the Church of Christ in order to be saved.

SCRIPTURE: Under this heading are classified articles which manifest the *Iglesia's* attitude towards the Bible; its use or abuse of scripture; and discussions of individual texts v.g. John 1/1, 14; etc.

SIN: Explanation of the *Iglesia's* concept of sin and the rejection of certain Catholic teachings about mortal sin and the manner of incurring it.

"SUGO": Articles on Manalo's credentials as an official preacher, one "sent" by God together with attacks on unauthorized preachers (all outside the *Iglesia*) who have not been "sent".

TRINITY, THE BLESSED: Attacks on the Catholic dogma of the Blessed Trinity. The *Iglesia* is unitarian and admits the divinity only of God the Father.

VENERATION OF SAINTS: Attacks are made on the multiplication of feasts in the Catholic Church; on the canonization of saints by the Pope; and especially on prayers or novenas to the saints—the latter being contrary to the revealed doctrine that there is only one mediator between God and men, Christ.

VOTING (and political topics): Several articles defend the *Iglesia's* policy of voting as one man for the candidates chosen by Manalo. Other articles lament and give instances of the infringement of the *Iglesia's* right to use public plazas or hold public rallies.

WITNESSES OF JEHOVAH: A few articles attack this sect. Its adherents are characterized as "blind prophets".

MISCELLANEOUS SUBJECTS: Among the topics on which an occasional article has appeared in the ten years of PASUGO's publication surveyed here, may be mentioned the following: Life of Abraham, Baclaran's Lottery, Darwin and the Origin of Species, Excommunication, Kidnapping as a Crime Deserving the Death Penalty, Lake of Fire, Laziness, True Life, Marriage, Money as the Root of Evil, Parent-Child Relationships, Self-love, etc.

PASUGO: A SAMPLE ISSUE

In content and tone, as has already been indicated, PASUGO is predominantly polemical. The main target of its polemics is the Catholic Church and her teachings. Illustrative of this anti-Catholic bias is the issue for the month of April 1955, the table of contents of which is reproduced on pages 662-663. The titles of many of articles are in themselves sufficient indication of the nature of their content.

The *Aral ng mga Demonyo* of the editorial are the laws of the Catholic Church which forbid her priests to marry and impose on her members abstinence from meat on certain days. In three articles, *Ang Tanging Tao*, *Ang Pamagat ng Papa* and *Apostol Pedro* the Pope is the principal object of attack. Catholic priests are satirized in the articles entitled *False Apostles* and *Hanap-Buhay*. The latter is a story. Its hero is a young man who, when disappointed in love, becomes a priest. On his own admission he has no faith whatsoever in the prayers he recites or the ceremonies he performs. As far as he is concerned, the priesthood is just a job and a rather easy one at that—"pinakamagaan at masarap na hanapbuhay sa ibabaw ng lupa".

PASUGO

Taon VIII Abril 1955 Bilang 52

MGA NILALAMAN

ARAL NG MGA DEMONYO
Pangulong Tudling 1

ANG TANGING TAO SA DAIGDIG NA ANG MGA PAA'Y HINAHALIKAN NG MGA PRINSIPE
Sinulat ni Benjamin Santiago 2-3

ANG IGLESIANG ITINAYO NG DEMONYO
Sinulat ni Teofilo C. Ramos 4-6

ANG MGA PAMAGAT NG PAPA NG MGA KATOLIKO
Sinulat ni Benjamin Santiago 7-8

SAGOT SA "ANO SI CRISTO: DIOS O TAO?" NI MAX D. ATIENZA
Sinulat ni Marcelino P. Francisco 9-12

HANAP-BUHAY
Kuwento ni Pedro Reyes Villanueva 13-17

APOSTOL PEDRO VERSUS PAPA SA ROMA
Sinulat ni Benjamin Santiago 18-19

BALITA SA LARAWAN 21

NAGKASUNDO ANG MAGBIYENAN (Ika-7 labas)
Sinulat ni Emiliano I. Agustin 22-25

"WALANG TAKOT SA PAG-IBIG"
Sinulat ni Natividad S. Tejada 26-29

TALAMBUHAY NI RIZAL (Ika-17 kabanata, Karugtong)
Sinulat ni Rafael Palma at tinagalog ni Tereso Clemente 30-33

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Sinulat ni Tomas C. Catangay 34

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THE CHURCH OF THE DEVIL by Liberato L. Laureta 36-38

FALSE APOSTLES by Benjamin T. Villalva 39-40

PASUGO

Year: VIII April 1955 Number 52

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DOCTRINE OF THE DEVILS
Editorial 1

THE ONLY MAN IN THE WORLD WHOSE FEET ARE KISSED BY PRINCES
By Benjamin Santiago 2-3

THE CHURCH FOUNDED BY THE DEVIL
By Teofilo C. Ramos 4-6

THE TITLES OF THE POPE OF THE CATHOLICS
By Benjamin Santiago 7-8

ANSWER TO "WHAT IS CHRIST: GOD OR MAN?" BY MAX D. ATIENZA
By Marcelino P. Francisco 9-12

A JOB
Story by Pedro Reyes Villanueva 13-17

THE APOSTLE PETER VERSUS THE POPE IN ROME
By Benjamin Santiago 18-19

NEWS IN PICTURES 21

THE IN-LAWS AGREED (7th installment)
By Emiliano I. Agustin 22-25

"LOVE CASTS OUT FEAR"
By Natividad S. Tejada 26-29

BIOGRAPHY OF RIZAL
By Rafael Palma translated into Tagalog by T. Clemente 30-33

OPEN LETTER
By Tomas C. Catangay 34

ENGLISH SECTION

A MEDDLING PRIEST 35

THE CHURCH OF THE DEVIL by Liberato L. Laureta 36-38

FALSE APOSTLES by Benjamin T. Villalva 39-40

The same characterization of the priesthood is expressed in the serial story, *Nagkasundo and Magbiyenan*, the main topic of which however is baptism: as it is administered in the Catholic Church, and how it really ought to be administered. *Walang Takot sa Pag-ibig* tells the story of a young lady, an exemplary Catholic, who is converted to the *Iglesia* after having finally become convinced that the Pope is anti-christ and bears the number of the Beast and that the Catholic Church teaches doctrines of the devil. The *Meddling Priest* is the late Father Delaney who, on the basis of a report which appeared in the *Manila Chronicle*, is vehemently denounced for having interfered in one of the classes of a professor at the University of the Philippines.

CONCLUSION

The foregoing will serve as a sample of what one may expect to meet recurrently if he has the patience and perseverance to do anything like extensive reading in PASUGO. For extensive perusal of PASUGO's pages does require both patience and perseverance. In spite of the apparent variety of subjects listed in the topical survey printed above, there is in the magazine's articles an appalling amount of repetition, not only from month to month but even within the pages of a single issue.

Thus, for example, in the April 1955 issue discussed above the editorial's use of the text in I Timothy 4/1-4 and its application are repeated in two other articles, Ramos' and Laureta's. The passages from Matthew 23/9 and II Thessalonians with their "appropriate" application each make their appearance in no less than four of the articles. Repetitiousness reaches something of a peak even for PASUGO with the two articles by Benjamin Santiago, *Ang Tanging Tao* and *Apostol Pedro*. In substance, the articles are practically identical. Both are an attack on the Pope who is branded as anti-christ because he arrogates to himself the title "Father" in violation of Matthew 23/9 and because in the past popes have permitted their sandal to be kissed by Christian princes, thereby fulfilling the description of the man of sin in II Thessalonians 2/3-4.

Obviously, the repetition in PASUGO is deliberate. It is editorial policy dictated undoubtedly by Manalo himself. It probably serves the same purpose as the brain-washing and indoctrination techniques employed by the Communists.

But it is also symptomatic. It is indicative of the emptiness and poverty of the *Iglesia's* doctrine. The *Iglesia* has little to offer in the way of positive teaching. Reading through PASUGO one cannot help wondering what the magazine would do for articles if the *Iglesia's* adversaries were suddenly to disappear. Its writers, to judge from their productions during the past ten years, would have very little to say.

At the beginning of this article it was shown that on the *Iglesia's* own testimony, PASUGO is its official organ, its "voice". Those who wish to learn the basic beliefs of the *Iglesia* are exhorted to read PASUGO. Those desirous of knowing the doctrines of God, our Lord and the Apostles are directed to the pages of PASUGO, for it alone "publishes the pure Gospel" If the pure Gospel is to be found in the issues of PASUGO for 1951-1961, then it must be said that that Gospel is a barren and shallow thing, sadly lacking in theological riches or intellectual depth. And if PASUGO is, as it claims to be, the Voice of the Church of Christ in the Philippines, then that voice is all too often a harsh and raucous one, singularly lacking in real Christian warmth, kindliness and love.

JOSEPH J. KAVANAGH, S.J.